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177 representative of the chief, acting as he was in terms of a system of values indigenous to the Yao. If during the same trip he informed the villagers that the village roads should be cleaned, to the people he would appear as a representative of the chief who is representative of the Administrator and is acting according to a value held by the Whites and embodied in a regulation governing the cleaning of village roads. Two sets of values intermingle in daily life and social personalities are seen first in this guise and then in that depending on the particular interactional situation. Thus the chief, when he is addressing villagers and village headmen, sees himself opposed to them and shows himself to the people as a representative of the White system of values and emphasizes his bonds with the District Commissioner and the Governor. Talking to the Agricultural Officer he sees himself opposed to the White system of values and opposes contour ridging, saying that unlike the traditional system of agriculture it encourages white ants in the gardens.

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186 At the same time the White value system, symbolized to the Africans mainly by the Administration, is becoming an integrating force in their life. The otherness of the White system of values emphasizes the unity of their own. Formerly hostile, chiefs are now living at peace under the

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186 Administration. Africans are becoming increasingly aware of their position in the British Empire and in the world in general. The trips of labour migrants to South Africa and Southern Rhodesia have emphasized this since Yao from formerly hostile groups, Nguru and Nyanja alike, were all classified as "Nyasas" and in the situation of being amongst vastly different tribes at these labour centres they have begun to see themselves as a united people. Also during the war there was a high recruitment rate in Nyasaland and since the 1st and 2nd KAR are recruited from Nyasaland, this heightened the feeling of belonging to a new political entity—Nyasaland. The new feeling of unity of Nyasaland people is felt most strongly by the younger people who have been out to work and who have been in the army. This feeling is also strong among the more educated who now read African newspapers from Southern Rhodesia and South Africa in which columns are set aside for "Nyasaland News". Symptomatic of this is the development of associations of a semi-political nature especially among the more educated people—the clerks and the teachers—organizations which cut right across the old tribal barriers, and which are serving to integrate the whole of the African population into a united political body.